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VOLUME II — NUMBER 3

AUGUST 8, 1926

DISCOVERY OF HIUEN TSANG'S MEMORIALS

Particulars concerning the memorials presented to the Throne by Hiuen Tsang, the great Chinese traveler to India during the Tang Dynasty, are fairly well known. In fact, the "Life of Hiuen Tsang" contains twenty-one and a volume in possession of the Chion-in Temple in Kyoto sixteen of them. Besides these, it has not been exactly known how many more were written by the great traveler. As it is, a discovery of great interest has recently been made in Japan. To be particular, manuscript copies of forty-two memorials written by him have been discovered among old documents in the possession of Mr. Sakutaro Koizumi, a well-known political leader. These include ten papers which were hitherto entirely unknown. It is almost certain that forty-two represents the total number of the memorials written by Hiuen Tsang. Inasmuch as it was entirely due to the protection given him by the Emperor Koso of the Tang Dynasty that he could undertake his memorable journey to India, the newly discovered documents are of great value to a better knowledge of his life and career.

As has just been said, of the forty-two memorials discovered, ten are those hitherto unknown, none of them being found either in the "Life of Hiuen Tsang" or in the volume kept in the Chion-in aboved referred to. These are the undermentioned :—

1. A poem composed by the Emperor Koso when he was still Crown Prince, on the occasion of a visit he paid to Hiuen Tsang at the Tsuen-ssu Temple.

2. A memorial presented to the Emperor by Hiuen Tsang when translations of the sutras were completed and submitted to his perusal.

3. A memorial asking the Emperor for procuring a set of the Sanskrit Tripitaka from the province of Khotan, as it came under the rule of China.

4. A memorial written on the occasion of the presentation by the Emperor Koso to Hiuen Tsang of hand writings by a celebrated caligrapher.

5. A memorial thanking the Emperor for having enabled Hiuen Tsang to procure a complete set of the Tripitaka existent in China at that time.

6. A memorial thanking the Emperor for his offer to compose an inscription for a monument in the Ta Tsuen-ssu Temple as well as for the assistance given by the Premier in obedience to Imperial command in the translation work.

7. A memorial asking permission for Shanglo and some other pupils, who for some reason or other had returned to secular life but desired to enter priesthood again.

8. A memorial repeating a petition for permission to enter the mountain for rest and recuperation and to relax the the translation work for some time, which petition was formerly denied.

9. A memorial thanking the Emperor for the favour of granting the above-mentioned petition.

10. A memorial asking the Emperor to write a preface to the translation of Maha-prajna Paramita Sutra.

This last mentioned memorial is concluded with the following sentence:

"Presented on the 11th month of the 3rd year of Lungso (663 A.D.) by Hiuen Tsang, priest of the Yu Hua Ssu Temple, in the prefecture of Hsien-kun, in the province of Teng-chou."

To this, are added the following words:—

"Prepared on the 7th day of the 12th month by Pin Yi, Chamberlain, by Imperial command orally given."

This shows that the preface asked for was prepared by a chamberlain under dictation of the Emperor.

As already said, the above-mentioned ten memorials are those which can not be found elsewhere. From the last mentioned memorial, it is plain that the documents discovered were copied some time after the 3rd year of Lungso (663 A.D.). We are then able to determine fairly correctly the period in which the memorials were written as well as the fact that forty-two was the number representing all, for Hiuen Tsang died in 664.

In the "Life of Hiuen Tsang" it is stated that in 656 he thanked the Emperor for the grant of an inscription for the monument in the Ta Tsuen-ssu Temple referred to in one of the above-mentioned memorials. Reference is also given in the same book concerning the assistance given by the Prime Minister under Imperial command to the translation work, full particulars concerning the matter and names of the officials concerned being given. In conclusion it is stated that Hiuen Tsang, accompanied by his disciples, waited on the Throne the following day and presented a memorial expressive of thanks, but that the memorial had since been lost. Very interesting is the fact that the full text of the memorial said to have been lost is found in one of the documents discovered. Now the "Life of Hiuen Tsang" was written by Hien Tsung, one of his disciples, and was completed

before the 4th year of Chui Kung (688), the year being mentioned in its preface. As a matter of fact, the manuscripts of the book had been dispersed and by collecting and arranging them in order Hien Tsung published them in book form. From this, it is certain that the contents of the book were prepared long before 688. At any rate the memorial mentioned under No. 6 in one of the preceding paragraphs was already lost before 668. As already said, this lost memorial has now been discovered. It follows that the memorial in question was already out of touch of the author of the "Life of Hiuen Tsang," when he undertook its compilation and that it was written not before 663 or not later than 668. In other words, there is no doubt that the documents discovered were copied during the Tang Dynasty between 663 and 668.

The documents referred to were purchased by Mr. Sakutaro Koizumi from the late Mr. Tessai Kano after the death of the latter. Having heard of it, Mr. Iichiro Tokutomi, member of the Imperial Academy and the well-known editor of the *Kokumin Shimbun*, spoke of it to me and in company with him and Mr. Genmyo Ono, I went to Mr. Koizumi's residence the other day and we were privileged to inspect and study the precious documents, which I would like to call hereafter by the name of "Koizumi Manuscripts." A regrettable thing about them is that memorial No. 1 is lacking in them, but the gap can be filled, as fortunately the volume in the Chion-in Temple in Kyoto contains it.

How those manuscripts came over to Japan from China cannot be traced back. There is, however, little doubt that they were brought here by Japanese students or officials sent to China during the Tang Dynasty and kept in an old temple such as Ishiyama-dera or Todaiji, until they came into the possession of Mr. Tessai Kano, who was an artist of note and was a collector of old Chinese manuscripts. It is my intention to undertake some day translation of the newly discovered memorials into English in order to throw some sidelight on the life of Hiuen Tsang.

J. TAKAKUSU.

WHAT BUDDHISM HAS TAUGHT ME

It is at first sight rather inexplicable why and how a Hindu, born in an orthodox Brahmanist family in India, should have become an ardent admirer of Buddha and Buddhism. In fact, the Hindus of India know little or nothing of Buddhism. The Brahmanists have extirpated the literature of Buddhism so completely that the people have no knowledge of the principle and history of Buddhism. This is one of the strangest phenomena in the history of religion. In India, we are only taught that Buddha was the ninth avatāra (incarntion) of Vishnu, that he taught vegetarianism, and that he may be worshipped at Buddha Gaya. The scholars can read the chapter on Buddhist metaphysics in the Sarva-darshana-samgaha, and the Sanskrit poem, "Buddha-charitam" (which was, however, not known to the orthodox pundits of India). The text-books of history contain a chapter on Buddhism and Asoka. That is all that a modern Hindu can learn about Buddha and Buddhism and the Buddhistic period of Indian history from his religious and academic teachers. He remains absolutely ignorant of the history of Buddhism in foreign lands, if he depends solely on Indian teachers. He sees no image of Buddha in the temples, and there is no Indian festival in honour of Buddha. The opponents of Buddhism have succeeded in destroying the Buddhist tradition in the land of Buddha.

I was therefore not born in the Hinayana or the Mahayana Church. I have no early associations, recalling Buddhist festivals and stories, or awakening tender memories of childhood. A Brahmanist's religious education is based on the lives of Rama and Krishna, and not on the sayings and deeds of Buddha. I came to Buddhism as an outsider. This was the irony of national history. I am not a Southern or a Northern Buddhist, and I hate such labels and titles. I am just one, who has loved and loves Buddha and Buddhism,—only that and nothing more. I have no connection with any sect of Buddhism, and I really don't care for any of them except as a student of comparative religion. I don't drag the chains of tradition and superstition on my upward-toiling feet.

Why and how did I discover Buddhism? It was really a discovery. We have several modern religious movements in India, but they are theistic, as far as dogma is concerned. As a young man, I could never accept the doctrine of theism with its corollary of creation. I saw eternity, and time and space, and life, and good and evil in the universe; but I could not believe in any form of theism. Even pantheism repelled me, though it is the creed of many educated Hindus. So I could not join any modern religious movement in India. Prayer seemed to me to be so

futile and meaningless. I did not find any solace or inspiration in that much-lauded poem, the Bhagaved-Gita. It appeared to me rather fantastic, illogical, unhistorical and chaotic. I wished to think clearly. I don't like the fog of mysticism or the mirage of high-flown speculation. I cannot help that. It is perhaps a limitation; but so it is. I was born an Aristotelian, and not a Platonist. I could not appreciate such imaginative poems as the Gita. There was not much spiritual nutriment in it for me. I was dissatisfied with the atmosphere around me. I was isolated in a society of much-praying devout theists. I was thrown back on personal religion. I wished to base ethics on rationalism and not on theism or pantheism. What attracted me to the study of Buddhism was the fact, that Buddhism did not teach the doctrine of theism and creation. Here was something new for me. In Buddhism, I found the highest ideals of ethics without the admixture of theistic dogma. I found only plain moral precepts without any fables about Sinai or Kurukshetra or Gabriel. I found that Buddhism did not attempt to mix its ethical teachings with any theories of transcendental origin or any supernatural revelations emanating from god. I was delighted to read the Dhammapada in an English translation, as it contains no theology. All my knowledge of Buddhism was derived from Sanskrit and English sources, as I was ignorant of Pali, Chinese, Japanese and Tibetan. As the Sanskrit documents throw no light on practical and living Buddhism I depended chiefly on English translations. This was also an irony of national history,—that a Hindu should learn everything, about Buddha and Buddhism through the medium of a European language! It was surely a very round-about way, but there was no other source of information. Pali and Chinese are not studied in India; and the Buddhist literature has not been translated into the modern Indian languages. So I had to make my pilgrimage to the real Buddha-Gaya via Oxford and London!

I discovered further that Buddhism rejected the doctrine of the "soul," which is preached ad nauseam by all other great religions. It was really a great relief for me to find that at least one great teacher had the courage to analyze consciousness and proclaim that the much-talked-of "immortal" soul was a figment of the imagination. Later Buddhistic teachers may have indirectly accepted the soul-theory; but it is indisputable that early Buddhism emphatically and distinctly denies the existence of the soul and personal immortality. Here again, ethics was freed from the fetters of false metaphysics and the gain-and-loss theory of conduct. When we do not bother about the next life (on earth, or in heaven or hell), we simplify the problem of ethics and make life intelligible. I could never understand or accept theory of life after death. It appeared to

me to be vain speculation without a basis of fact. Thus Buddhism attracted me, not because it taught personal reincarnation, but because it seemed to inculcate the cessation of personal life with death. As regards Buddha's rather unintelligible and subtle theory of Karma, well I just skipped it. No one knows what Buddha's words as they have come down to us in Pali, really mean. It may have been some peculiar, hair-splitting logical notion floating in Buddha's mind. Anyhow, that doctrine of Karma without a personal soul is of no practical significance.

Thus the rationalistic aspects of Buddhism appealed to me very strongly. I did not accept Buddhistic pessimism, cynicism, asceticism, quietism and mysticism. I did not care very much for the first of the four noble truths, as I also found much joy (and not merely sorrow) in life. I did not attach much importance to the nidānas etc. So I was never a very "orthodox" Buddhist in theory.

The ethical teaching of Buddhism appealed to me on account of its systematic character. It is a well-presented system. But the personality of Buddha was also a source of inspiration. Of course, the world has seen many great prophets, and all were great. But there is a peculiar radiance about the figure of Buddha on account of the historical grandeur of the movement initiated by him. In history, nothing succeeds like success. Only four names stand out in this respect: Buddha, Confucius, Christ and Muhammad. Among these teachers, Buddha's personality is unquestionably the most complete and attractive. At any rate, so it seemed to me. I never sat at the feet of any living teacher. I have not been the disciple of any "guru" (master). I have learned only from the dead teachers, from Buddha, Comte, Aristotle, Plato, Rousseau, and others. And of all these teachers, Buddha has been the first, the best, and the most beloved. In the spiritual life, as in the romantic experience of the heart, "first love is best," as the poets say. Now, after many years of study and search, I pay homage to many thinkers and teachers, and I even venture to criticize Lord Buddha's teaching. But as I look back to that first springtime of youth, when the soul begins to love great ideals and heroes, I find the figure of Buddha as my first and only love for many years. No wonder, then, that Buddha and Buddhism have always possessed a magic charm for me, even when I have wandered far in the fairyland of Hellenism and modern thought. Nothing can blot out first love, whatever kind of love it may be. It is something intertwined with one's life and being. It is felt as mystic power, even when other influences and impressions have supervened. It cannot be analyzed by the intellect. "Buddhism" spells for me all the glory and audacity and courage of my young days,

when I went forth, clad in such spiritual armour, to fight my battle for truth and right and freedom. That dream of youth can never perish. It becomes sweeter and sweeter, as one grows older. Yes, first love is best.

Buddha and Buddhism taught me to love a life of poverty, service and self-sacrifice. Of course, one learns the same lesson from the example and precepts of other teachers. But I learned it from Buddhism. Hence Buddhism is my first love.

Buddha's condemnation of priestcraft, caste, and miracle-mongering also awakened responsive echoes in my heart. In India, we need an effective antidote against caste, which is upheld and glorified in many Brahmanist books like the code of Manu and the Bhagavad Gita.

Thus I learned much from Buddhism at the commencement of my spiritual career more than twenty years ago. I have subsequently unlearned a little of what I accepted at that time, and I have added much from other sources. But the foundation was laid, and laid very well, under the guidance of the peerless Tathagata, the prince of idealists and sages. The different rays, of which "Light of Asia" was composed for my guidance, were: Rationalism, Atheism, Humanism, Temperance, Mercy, Self-Sacrifice, Social Equality and Cosmopolitanism. And these glorious rays of the Buddhistic rainbow in my spiritual firmament have never grown dim for me. I exhort the young men and women of Asia to turn to that Light, which shone on my youth and still shines upward on my upward path in life.

HAR DAYAL.

MESSAGE TO YOUNG EAST

We hold these truths self-evident:

That the people of all nations are created with an equal right to life, liberty and the pursuit of happiness.

That justice is the source of peace.

That economic stability is the basis of peace.

That co-operation is the law of peace.

That good will is the path to peace.

That prosperity is the result of peace.

To set these principles in action, so that they may bless mankind, all the people in every nation must have equal opportunity and equal representation. They must be willing to assume equal responsibility in order to earn equal privilege.

Rise up, Young East. Make these Peace Principles your Declaration of Independence and proclaim Liberty throughout the World.

Remember: GOD IS.

Mrs. Lucretia Fry.

NEW AGE AND NEW BUDDHISM

In the July number of the *Young East*, I set forth my opinions on the first, second and third of the nine proposals made by Mr. Har Dayal regarding the future of Buddhism. I now want to express my views on the remaining six of his proposals.

In the fourth of his proposals, Mr. Har Dayal said: "Nirvana should be interpreted as 'Deliverance from sin and sorrow in this life,' as Buddha often taught. The idea of a negative salvation after many rebirths should he rejected. The misleading formula of 'cessation of existence' and other similar metaphysical cobwebs should be swept away."

I am afraid that Mr. Har Dayal is again manifesting here his strong aversion to philosophy. Of course "Nirvana" means deliverance from sin and sorrow in this life as he said. But, the attainment of Nirvana in this life is possible for a sage like Buddha only. We common people have to obtain our salvation after many rebirths. In this sense, the doctrine of "cessation of existence" must be accepted as an indispensable means for the common people to attain Nirvana.

The above is but an ordinary interpretation of Nirvana, which, according to a more profound interpretation, means the extermination of all causes of trouble by relieving ourselves of the natural desire to live. In other words Nirvana means the annihilation of passion, the end of carnal life. It, however, does not mean the actual disappearance of our lives, of our wishes and desires, but the disappearance of all our wants as the result of the formation of intellectual life, which will lead us to the state of Bodhisattva. Bodhisattva is the highest condition of the intellectual life of man, embodying all sorts of scientific knowledges, as well as metaphysical ones. Mr. Har Dayal said that "metaphysical cobwebs should be swept away." But he does not know that Buddhism will give everything man wants. It will give scientific knowledge to anyone who wants it, and phylosophical knowledge to anyone who likes it; and to those, who want higher knowledge than either science or philosophy, it will give "Nirvana."

In the fifth of his proposals, Mr. Har Dayal is expressing his earnest wishes after scientific knowledges. He severely criticises teachers of Buddhism for having drowned it in a flood of metaphysics. If he is proposing to entirely replace metaphysical knowledges by scientific ones, we may simply disregard him as a mono-mania incapable of right judgment of anything. If, on the contrary, he is proposing to attach more importance to science, which has been comparatively neglected in Buddhist circles so far, we are more than willing to support him. Buddhism is a religion free from any defects from the view points of logics. Buddhism is quite

compatible with common sense; it has never rejected science. I may declare with honest conscience that of all the religions Buddhism pays greatest respect to science. Such idea, however, that science is everything must be avoided for anything.

In the sixth of his proposals, Mr. Har Dayal is manifesting his disapproval of the habit of praying, saying that prayers and supplications must be condemned and be replaced by the doctrine of self-culture by meditation and study. In this respect, I am of the same opinion as he. If self-culture is the only way to improve our character and the only guide to lead us to Bodhisattva, we need no god of creation, and no god to help us. We were born alone. We die alone. We leave alone and we come alone. We have no reason to pray to a god, who has no responsibility for our existence, has no power to grant our wishes.

To believers in the doctrine of self-reliance prayer is, in any circumstances, entirely meaningless. Buddha prohibited his followers to pray for happiness, prosperity, or for protection against any evils. It may be thought, however, that the believers in salvation from without, i. e. by Buddha, cannot ignore praying. But the fact is quite different. The belief in the salvation through the benevolence of Amita, which is embodied in the teachings of Saint Shinran, has no element of superstition at all. It was entirely prohibited to pray, not because Shinran hated to pray, but because Shinran saw no use of praying. He thought that those who believed in the salvation from without had no reason or necessity to pray. A believer in the salvation from without has no need to make any effort for attaining it. What he must do is to leave anything and everything to the wise judgment of Buddha. Some Buddhist believers often pray to Buddha for happiness and prosperity in the present world. But the Shin Sect prohibits such habit as a cause of trouble. Therefore, the believers in the Shin Sect, which teaches the doctrine of salvation from without, have no other object than the holy Buddha to pray to. They make invocations from time to time only in order to manifest their thanks for the protection of Buddha. But they are by no means required to pray, for Buddhism is not a religion of praying, but a teaching of self-culture by meditation and study.

In the seventh place, Mr. Har Dayal proposed that Neo-Buddhism should be expansive and all inclusive. He said that it should honour Zoroaster, Christ, Muhammed, Socrates, Confucius, Mahavîra, Moses and all other teachers of the past.

I believe such proposal is sure to obtain the hearty support of all Buddhists, except a handful of very narrow minded ones. No teachers of Buddhism have ever shown themselves exclusive. None of them have ever resorted to arms for the sake of Buddhism. Buddhist believers have been always peaceful. It would have been impossible for them to participate in a war by or-

ganizing a fighting corps of themselves as Christians did against heathens. If the world requires an absolutely peaceful religion, we have only one religion to satisfy the want: it is Buddhism, The seventh proposal of Mr. Har Dayal will meet the support of all the believers in Mahayana Buddhism.

The eighth of Mr. Har Dayal's proposals in the abolition of vegetarianism. He said that vegetarianism was only paltry virtue, besides not being practicable in some circumstances: etc. etc.

We agree with him in his opinion that it is but a minor question of morals. In this connection, believers in Mahayana Buddhism are better observers of vegetarianism than the believers in Hinayana. The latter do not regard it a sin to eat the "three kinds of unstained flesh," which means the meat of animals that were not killed for them, the meat of animals which they did not kill, and finally the meat of animals, which were killed for them, but without their knowing. Buddhist believers in Ceylon, Siam, and Burma do not make a fetich of vegetarianism, because they are believers in Hinayana Buddhism. But many of the belivers in Mahayama Buddhism are still observing vegetarianism, for it is written in their sutras that the habit of eating flesh is a sin because it would encourage the killing of animals. Such a teaching is, however, behind the times. And as a matter of fact, many believers in Mahayana Buddhism eat flesh now-a-days. Therefore, the best way to deal with the problem of vegetarianism is, I think, that each sect makes a special party for the sake of vegetarians among its students, so that both believers and non-believers in vegetarianism may go ahead with their studies according to their respective choice.

The ninth proposal of Mr. Har Dayal is that preachers of Neo-Buddhism should not remain unmarried; etc. etc.

In this respect, I share almost the same opinion as he. I agree with him that it is quite unnatural that all monks and nuns should observe celibacy, and should like to tell him that Saint Shinran, who was the founder of the Shin Sect, practised his proposal seven hundred years ago.

Now, it is with pleasure and satisfaction, I can say the nine proposals of Mr. Har Dayal are right and up to our expectations. They were roughly; the abolition of vegetarianism; abolition of celibacy; the removal of superstitious elements from Buddhism; prohibition of praying; introduction of more scientific knowledge into Buddhism; exclusion of metaphysics from Buddhism. In fact I am glad to note much resemblance between his proposals and the teachings of Shinran.

J. TAKAKUSU.

THE MOUNTAIN DAME

Part I.

Attendant. Towards the Temple of True Light,
Towards Him of grace infinite
In whom alone our souls find rest
The pilgrims journey with hearts blest.

I am a dweller in the City Royal,
and this the lady whom I wait upon,
the far-fam'd dancer, Hyakma Yamanba—
the Mountain Dame of a hundred forms;
a nickname giv'n in jest by roguish boys
o' the City, for 'twas she composed the song
that tells the wandering of the Mountain Dame
around the hills, and in accompaniment
performed a wonderous dance. 'Tis now her will
to make a pilgrimage unto The Shrine
of True Light; I attend her, and we go
to Shinano, where is that holy place.

Fond glances, O how many, did we cast
Towards the City Royal, till we past
Sigano-ura, bay of wavelets fair,
Dotted with boats that sail I know not where:
'Does each one for its destination make,'
I wondered, 'longings newly roused to slake?'
Then over Mount Arachi's rugged pass
We mounted, brushing dew drops off the grass,
Which underneath our sleeves would disappear
After brief lustre, as all jewels dear.
And so was passed Tamaè—the Pearly Bay,
With bridge long-spann'd, which is, one here may say,
The sign for travellers of a tedious road
Lying before them still; but on we trode
And on, till Adaka at last was gained,
Till to the famous Adaka we attained,
Fam'd for the pine-tree called the Flowing Tide,
For you will hear upon its boughs spread wide
The murmuring sea: while on it we did gaze,
A mount was far descried in th' evening haze,
Tonami towering sharp against the sky,
Like Mida's sword that severs off the tie
Of worldly passions by a single blow:
And on its peak a cloud was growing slow,
Which waxing greater, did at length expand
O'erspreading the whole sky of Koshi-land.

Light-hearted followed we this moving shade,
And from the City Royal further strayed
Till now we reach the rural district named
Sakaigawa, a peasant so proclaimed.

Well has our journey sped, for here we see
Sakaigawa, the borders of the Lower
and th' Upper Koshi. While my mistress takes
most grateful rest, inquiry I will make
about the further road we should pursue.

(A rustic enters, who informs the attendant of the locality, and the short cut to the Shrine of True Light)

Dancer. Truly oft have I heard the preacher say,
ten million leagues the Pure Land of the West
lies from this world. But if th' Agero path,
as this man says, leads straight to the holy seat
of Amida's descent, why should I choose
another way? Moreover, for the sake
of expiation, I abandon here
my palanquin and climb the pass barefoot.
So is my mind resolved; pray lead me on.

(They set off.)

Attendant. Good Heaven! how comes it that the twilight dusk
sets in thus suddenly? I had not thought
it was so late. What, pray, what should be done?

A woman. Holla! Traveller, holla!
Hear me, I offer lodging for the night.
This is a rural spot known as the Mount
of Agero; no human dwelling here
for miles around; while now the day draws nigh
its close. Come to my hut and pass the night.

Attendant. Most grateful am I, O madam,
for this your invitation. Darkness has overta'en us
so by surprise, that we are utterly
confounded. We unhesitatingly
accept.

(The three come to her hut.)

Woman. Now, hear me, worthy guests. For offering you
lodging, I have a certain reason.
Will you recite for me some portion of
the Mountain Dame? Long have I, Ah long,
cherished the hope to hear those verses sung;
which if you do, 't will ever be to me
a gladsome memory in this wild land.

Unto this end have I awaited you
till late this eve, and given you shelter here.
Deny me not, I pray you, this my boon.

Attendant. How you surprise me! Who think you are we
that you should ask us thus to sing
part of the Mountain Dame?

Woman. Come, be frank with me! The maiden here
with you, is she not the fam'd dancer,
the Mountain Dame of a Hundred Forms?
In what you call the prelude of that song
these lines are found.

(She sings.)

But the Dame is at her labour still,
Chained to a fate hard, hard to break,
Round the mountain
Round the hill;
Toilsome the way the Dame must take
Round the mountain
Round the hill.

The words are pleasant. Hence the title of that dance song.
But tell me, what conception do you hold
of the Mountain Dame herself?

Attendant. A demoness, maybe, who haunts the mountains;
for so is she described in an old verse.

Woman. A demoness? Mean you a she-devil? Well
whether that creature be of the devil's blood,
or born of mankind, hers must be the race
which I myself am of, who also haunt the mountains.
Now this my grievance is, you did compose
a beautiful song of her, but to hereself
offered you no more homage all these years
than the weary feet of a wayfarer would give
to those fair dew-drops shining on the grass;
though 'twas in truth the virtue of that song
that to your eyes unveiled the mysteries
of arts, to read them deeply with delight,
revealing them to others, till much fame
was yours. Truly, you owe an obligation
unto my race, that you on its behalf
should hold a mass with some sweet airs and dances,
by whose effects the doomed ones might win

from endless cycles of their lives release
and gain the Blessed Land of Lasting Peace;
which having failed to do, you must deserve
of us a bitter grudge. For hearken, now
rises a murmur in th' Agèro Mount,
and chorus of wild cries of birds and beasts:
it is the spirit that to you appeals.

Attendant. Your words are marvellous. I half suspect
yourself a spirit are, who stand before us.

Woman. Yes, to listen to my virtue cited in your song,
am I here, on my way of the Mountain Tour.
Sing it for me, and dispel my delusion.

Dancer. Fearful lest evil now should me befall
An I comply not, shyly I begin
A simple tune harmonious with the hour,
My hands involuntarily beating time.

Woman. I pray you, stop a while, until the night
Advancing, shows the moon's ascending flight.
Then I will in my natural form appear
Once more. Look, even now Twilight here
Is out-run by her sister's darker feet,
Who in these mountain parts is still more fleet.

Chorus. Yea, Night will soon encompass all the hearts
Of the dales: then fail not to perform the parts
I ask, but sing for me throughout the night;
And you will see me come again in sight,
In whom you should a fair dance-partner find.
She spake; and vanish'd like a breath of wind.

Dancer. All seems too weird to be reality;
But since her strict command I must obey,
Lest she be wrathful, I myself prepare
To dance, and on the flute play then an air,
The one desired, which does in concert go
With the murmuring pines upon the hill, and lo!
The echoes carry it through wood and dale
Far down to moon-lit streams of wavelets pale.

Part II.

The Mountain Dame. Ah me! how drear and lone! In such a scene,
Issues an unblessed ghost forth from his grave
To scourge his whitened bones, with bitter tears
Of terrible remorse; while the blest spirit

From heaven descends in angel's from, with flower:
Presents them to a skull, rejoicing o'er
His deeds of charity done in past lives.
Nay, what you call good or evil, if you see
deeper therein, is but one and the same.
There nothing is for which you ought to grieve;
And nothing which is worth your jubilee.
Uplift your eyes and witness Nature spread
Before you: deeper cataracts descend,
And rugged cliffs rise steeper, as the peak
Above the mountain rises, and the streams
Flow after streams; cease then your questionings;
'Whose chizel was't that shaped their verdant rocks?'
Anon, 'What dyer that produced yon dusky blue?'

Dancer. Heaven help us! there appears a fearful form
Under yon shady foliage, where the moon
Sheds but the faintest light. Ah, may'st thou be
The very Dame of the Mountain?

Dame. Who am I you may well surmise from what
Already you have heard. Be not afraid.

Dancer. The voice is human, but what features!

Dame. With shaggy hair as white as snow,

Dancer. Its eyes glittering
As ominous stars;

Dame. And its face

Dancer. Like a gargoyle,

Dame. Projecting from an eave, varnished with cinnabar.

Dancer. Great is the fear that troubles me to-night:

Dame. Greater your fear caused by my awful sight

Chorus. Even than the lady's, of whom it is told,
She ran away from the court, over-bold,
One dark night, led by her paramour,
Some distance went gaily enough, to be sure
Asking: 'Are not they pearls that shine
At our feet?'—Her breeding had been too fine
To know pearls from dew-drops; then came a storm,
With rain and thunder; amidst them the form
Of a demon, which sprang at her with an oath,

And devoured her up at a mouthful and so forth,
Out upon it, runs the old silly tale,
As if friendliness in sprites could fail!

Dame. A thousand pieces of gold an hour
Is the Spring night's price to sell;
Lo, her softest beams the moon doth shower,
And blossoms their sweetest smell.
So says the poet of the priceless hours
Of a Spring night; nor will I a moment lose
To avail myself of this rare chance, but have
My craving satisfied. Sing, maiden!

Dancer. I will, for willly-nilly a singer sings.

Dame. Behold, the Bird of the Mountain flaps her wings,

Dancer. To the measured sound of a cataract below;

Dame. On the dancer hangs the robe as white as snow,

Dancer. As the sleeves begins to wave in movements slow;

Dame. Sanctioned are play and dance in His Commands,
And saved are good and bad by Mercy's hands;

Chorus. But the Dame is at her labour still,
Chained to a fate hard, hard to break,
Round the mountain
Round the hill;
Toilsome the way the Dame must take
Round the mountain,
Round the hill.

Dame. For what is the thing you call a mountain,
That stands ten thousand feet high wreathed with clouds,
But a mere growth of dusts of countless ages?

Chorus. Or what is the sea, that immense fluid
Oscillating, but a heaped-up mass
Of tiny dew-drops from a mossy stone?

Dame. Here is provided me a grot, reigned o'er
By Stillness, only visited by hollow echoes
From the dales or rustling murmurs from the groves;

Chorus. The very sort of dwelling this be where
The saint-recluse would sit him down as long

As he lists and hearken to that Soundless Voice.

Dame. Nor is my dwelling so far from the sea,
Hedged round as it is with lofty hills;
The valleys are deep, the waters running white.

Chorus. In front of you, the old moon hangs the lamp
Of eternal truth above the ocean vast;
Behind, upon the hill the stately pines
Murmuring stand, breaking the empty dreams
And vain desires of non-existent lusts,

Dame. Endless in peace, as it was in the reign
Of the fabled prince, whose retributive rods
From long disuse grew rotten and flew off
Changing into fire-flies; whose drum announcing
Counsellors, was overgrown with moss
Till small birds hopped about it unalarmed.

Chorus. Amidst these mazy woodlands once astray,
Hard will you find it to regain your path
With cries of mocking birds as only guide,
Or with the crash of axes from none knows where,
By which the glade will seem still lonelier.
But yonder towers the peak of Hōshō high,
Symbol of who aspires to Buddhahood;
Here the dark valley of Mumyō runs down
Deep into the very bottom of the earth,—
The state of the ignorant to be evangelized.

Another Chorus. Now, of this Mountain Dame none has known
Her birth-place, nor has she a home of her own,
Though she comes to any recess or nook
Pursuing a cloud or a running brook.

Dame. Therefore is mine deem'd no human race;

Chorus. But like a fickle cloud changing apace,
She freely incarnates her essence
Into a devil and haunts men's presence:
The truth is: Right and Wrong are identical,
And coloured realities naught at all.
As there are Laws of Heaven and Salvation,
Human laws are there, and worldly passion,
A Buddha there is, so are men of woe;
Men are, the Dame of the mountain too;
Green are willows, red flowers bloom forth.
Yet her way towards men is telling worth:

Sometimes on a path 'neath a flowering cherry
She relieves of his load a woodman weary,
And with th' evening moon escorts him home;
Sometimes to a weaver's pane she'll come,
Where a girl sits designing a pattern new;
Helps her to spin, finds her the missed clew,—
Threads tangled her cunning finger puts
To right as simply as twisted shoots
Of a willow the breezes of Spring unwind:
This unseen sprite with a heart so kind
The simple folk for a demon take.

Dame. Besides these services for a men's sake
Some mischievous tricks I have of my own;

Chorus. 'Tis mine that queer cry heard long drawn
After a thousand echoes' shock,
From a poor widow's fulling-block,
Whose toil ends not till late at night
While thick frost spreads 'neath the cold moonlight.
Tell your people of these and my fate so stern,
To the City Royal when you return.
Nay, you must not! they are vanities gay
Which for one great cause should be cast away.
But the Dame is at her labour still,
Chained to a fate hard, hard to break,

Dame. Round the mountain
Round the hill;

Chorus. Toilsome the way the Dame must take,
Round the mountain
Round the hill.

Dame. "Even when two strangers shelter 'neath a tree,
Can be read their former lives' affinity,"
Says the All Wise, "So 'tis of two men met
By the wayside to drink from a rivulet,"
Then a connection closer still must lie
'Twixt those of one name as are you and I;
And this your song, though mere display of word,
May notwithstanding serve to praise the Lord,
Now bidding you farewell with breaking heart,
For the old task of tour I must depart.

Chorus. In the Spring she make her tours,
Hunting after cherry flowers,

Dame. Which bursting into glorious dress

Were waited long with eagerness.

Chorus. In the Autumn makes she tours
Where a peak in silence lours
And the moon her radiance showers.

Dame. So in Winter you will find me,
While the snow-cloud scuds behind me
Ranging the hoar-clad tracts assign'd me.

Chorus. Round and round the regions sterile
Through all seasons roams the devil,
By the awful karma urged,
That is growth of sins unpurged,
As the hills she roams among
Are the dust of ages long.
Lo! behind that crag she flies;
Hark! hers they are, those savage cries;
Now yon vale she crosses fleetly,
Now she vanishes completely:
Though she labours round the hill
And the mountain forever still.

M. MINAGAWA

EDITOR'S NOTE

In Vol. I No. 4 of this journal we had the pleasure of publishing an excellent translation of "Hachinoki," one of the best pieces of the classical Japanese *No* drama. We are glad to present in this number an equally well-rendered English version by the same translator of another *No* piece. The original is called Yamanba in Japanese and is very popular with Japanese lovers of the classical drama. It was undoubtedly written by a Buddhist priest, for it is permeated with Buddhist ideas. In fact, many *No* dramatic pieces were composed by Buddhist priests, who were virtually the only class possessed of abilities to read and write during the dark ages in Japan in the fifteenth and sixteenth centuries, when the *No* drama was highly developed. For explanation of the *No* drama, see "Japanese No Drama" published on page 128 of Vol. I No. 4.

IS BUDDHIST NIRVANA ANNIHILATION?

NIRVANA is the well-known theory of Buddhist final emancipation and it is usually interpreted as total annihilation of existence from its literal meaning of 'blowing out.' As such a state of non-existence makes Buddhist emancipation quite negative, it is hardly conceivable why this emancipation should at all be sought after.

And on the other hand it is not at all thinkable that Buddha should have taken such an anomalous position he being one of the greatest thinkers of the world and his name itself also meaning 'intelligent' and 'enlightened' as designation of wisdom.

In fact we have a very good proof not only of the philosophic background of the Buddhist theory of Nirvana, but also a particular school to represent it. The following extract will give us some idea of the school and its philosophy:—

"The Swâbhâvikas deny the existence of immateriality. They assert that the matter is the sole substance and they give it two modes called Pravritti and Nirvritti, or action and rest, concretion and abstraction. Matter itself, they say, is eternal (however infinitesimally attenuated in Nirvritti); and so are the powers of matter, which powers possess not only activity but intelligence," Religion of Tibet by Hondgson, p. 23.

"Swâbhâvikas" may be translated as "Naturalists." And this shows them to be virtually 'Realists' and their philosophy a sort of "Realism." But for a full and clear understanding of this "Realism," it has to be referred to the 'Naturalism' of the well-known Sankhya Philosophy.

According to the Sankhya Philosophy Prakriti or Nature is possessed of the three attributes of Sattva, Rajas and Tamas, that is goodness, activity and passion.*

These attributes being proportionately blended in Nature make her restful, but they make her restless when disproportionately blended. Thus there are two tendencies inherent in Nature; one of activity and the other of peaceabiltty. By working out the former, She is drawn away more and more from herself evolving grosser and grosser forms; whilst working out the latter, She more and more wears off her grosser forms and gets back her finer and finer forms, till at length She regains her original fine form characterised by perfect equipoise which is all her own. And this is Nirvana, because it is attained by a process of Nirvritti or withholding.

This Nirvana is not a negative condition that is a condition of nothingness. It is not the total annihilation of existence but it is a return to the very perfect state of Nature, accompanied by ever-

* Dr. Deussen in his Philosophy of the Upanishads (p 250) makes them approach the modern distinction of "Sensibility, irritability and reproduction."

lasting peace and happiness consequent thereon.

Now, Nirvana becomes quite easy of comprehension to us; it is turning away from all distractions of outward nature, back to our inward nature. It is avoiding the disturbance of the outer world and seeking the peace of the inner world. It is not annihilation but it is realisation. So Nirvana is really serving nature and securing its perfection. And this is in perfect accord with the thorough-going positivism of Buddhism.

As the theory of Nirvana has been shown foreshadowed in the Sankhya Philosophy, so the term Nirvana itself may be traced in the Brahmanic Scripture. Gita the greatest book of the Brahmanic religion and philosophy contains the most lucid statements about Nirvana. We give here the translation of three such statements:—

"He, who has joy in his innerself, feels at ease in his innerself, sees light in his innerself,—as a Yogi (i.e. one given up to abstract meditation) becoming like Brahma enters into Brahma-Nirvana, i.e. the state of Brahma-hood."

Chap. V, 24.

"Those sages attain Brahma-Nirvana i.e. the state of Brahma-hood, who have their sins decayed (destroyed), their doubts resolved, minds subdued, who have given themselves up to the service of all creatures." Chap. V. 25.

"Those who have freed themselves from passion, and anger, have their hearts brought under control, have attained self-restraint, and acquired knowledge of self,—are blessed with Brahma-Nirvana i.e. Brahma-hood both here and thereafter."

Chap. V. 26.

Taking these three statements together the Gita-Nirvana may be characterised as a state of brightness, joy and meditativeness; of sinlessness, strength of mind, clear understanding and benevolence; of self-control, self-knowledge i.e. thorough concentration in self. And all these may be described as the positive result of Nirvritti i.e. inward tendency (literary turning away or returning.)

That the ultimate end of the perfect concentration brought about by Nirvritti is the highest and ever-lasting peace has also been most definitely stated in the Gita:—

"The Yogi with his mind subdued, concentrating his inner-being, attains to peace as the highest pitch of Nirvana that has its source in me."

Chap. V. 15.

All these considerations can not at all warrant us to draw the conclusion that Nirvana is total annihilation of existence, but on the contrary they point to the conclusion that Nirvana is a full exuberance of existence. And as in the Nirvana we are said to be "inwardly lighted" (Gita V. 24—"Antarjyotik"), so Nirvana instead of being a state of "being blown out" as is commonly understood, is indeed a state of being enkindled. And this is what "Buddha" or Buddhahood" implies that is "enlightened" or "enlightement." Thus Nirvana far from being a negative state of nothingness, is, on the contrary, a positive state of the attainment of the perfect enlightenment of Buddha.

S. C. CHAKRAVARTY.

CEYLON NOTES

SINCE I wrote to you last another public meeting representative of the Buddhist Associations in Ceylon was held under the Chairmanship of Dr. Cassius A. Pereira to consider the report issued by Mr. Rajendra Prasad and his Committee in connection with the restoration of Buddha Gaya. The servants of the Buddha Society was chiefly responsible for this meeting and its purpose was to get a resolution passed accepting, under certain conditions, the conclusions of the Prasad Report. You will remember that the previous meeting unconditionally rejected the Report. This meeting was the result of certain modifications made latterly in the finding of the Report. At the meeting Dr. Cassius Pereira, one of the delegates sent to India from Ceylon to create public opinion on the Buddha Gaya question, explained the purpose and ultimately the following resolution was passed: "This meeting of delegates from Ceylon Buddhist Associations thanks the All-India Congress Committee for the interest it has taken in the demands of the Buddhists for the restitution of their shrine at Buddha Gaya. While this meeting unstintedly praises the Report of the sub-Committee on the Buddha Gaya Temple and its frank avowal of the justice of the Buddhist claim to this sacred spot, it utterly fails to see how the sub-Committee's concluding suggestions are in keeping with the body of the Report itself. This meeting cordially agrees that both Buddhists and Hindus be assured the fullest liberty of worship according to their own methods with the one proviso that no animal shall be sacrificed at the shrine. This meeting is willing to accept as a temporary compromise measure a Committee of Management consisting of an equal number of Buddhists and Hindus, the latter to always include the Mahant of Buddha Gaya and the Hindu Minister of Behar and Orisa for the time being." I believe this resolution will be acceptable to Buddhists outside Ceylon also.

The Buddhists of Ceylon are not only interested in the restoration of Buddha Gaya to the Buddhists but in the propagation of Buddhism in India. Reports received locally indicate that there is a great movement in Kerala, a district in South India, to receive Buddhism with open hands. Some of the people there have already banded themselves to preach the Dhamma and they have requested from the Buddhists of Ceylon help in the form of a few monks who would undertake to preach to the masses and do propaganda work. A local society whose chief aim is Buddhist missionary work in and out of Ceylon has interested itself in the matter and everything possible is being done to meet the demand from Kerala.

Another piece of work that is being done in India with a view to evince greater interest in

Buddhism is the building of a temple at Sarnath near Benares, where the Buddha preached His first Sermon and set the Wheel of the law turning. This noble work is being done by the Maha-Bodhi Society which, as you know, has its headquarters in Calcutta. The foundation of this vihara was laid, near the famous Dharmeksha Stupa of the Asokan period, by Sir Harcourt Butler, Governor of the United Provinces. But last year when the building was being constructed, the Indian Government issued an order forbidding further work. This, it was said, was done at the instance of the Archaeological Department as they thought it would hinder excavations. However, the order roused considerable discussion in Ceylon. Public meetings were held and representations were made to the Indian Government requesting a withdrawal of the order. A few months later a letter was received by the Maha-Bodhi Society offering them a new site for the temple and also promising to pay a sum not exceeding Rs. 10,000 to meet the expenses already incurred on the forbidden building. This action of the Indian Government has been greatly appreciated by the Buddhists and a public meeting was held in the principal temple of Columbo, at which a resolution was passed conveying to the Indian Government the thanks of the Buddhists for its kind offer.

On May 26th was celebrated the 2470th anniversary of the birth of the Buddha. This day is popularly known as the "wesak" day and it is of threefold significance as it marks the birth, enlightenment and parinibbana of the Buddha. As usual the Government declared the day a holiday, but to the Buddhists it was a holy day. They thronged the numerous temples throughout the Island and spent the day in worship and in meditation, in memory of the illustrious founder of the faith. No other day in Ceylon is spent with such piety, peace and goodwill. Special trains were arranged by the authorities of the Ceylon Government Railway and thousands of pilgrims were conveyed to the famous ruined cities, the temples of which are usually thronged with worshippers on days like this. During day the city of Colombo and the other towns of the Island were gorgeously decorated and in the night illuminations burst forth in a medley of brilliant colours.

There is a strong feeling prevalent that the Sangha or the Buddhist priesthood of Ceylon requires reformation. At present the priesthood is divided into three principal sects who though they agree in the fundamentals, differ perhaps on very minute matters. This is a thing to be deplored. If a revival of Buddhism is to take place in Ceylon an agreement between these three sects is very essential. It would also appear that the laymen are almost powerless to bring about this desired end. Reform of the priesthood should really come from within and we are longing for the day when our monks who should really be examples

to us would give up their petty differences and stand on a common platform for the good of the Religion. It is scarcely possible for one to believe that in an enlightened age like this when the equality of man is universally admitted, there are Buddhist monks who believe that the priesthood should be recruited from a particular caste. Yet this is exactly what the Siamese sect, the most powerful sect of Buddhist monks in Ceylon, believe. All the monks of the Siamese sect belong to a particular caste and they do not admit into their fold monks of another caste although the Buddha Himself vehemently denounced the caste system and preached the universal brotherhood of man. Not only do these foolish monks persist even now in their foolish belief but there are several enlightened and educated laymen, belonging to the same caste of course, who uphold this foolish view and thus aid the monks in their foolishness. How is it possible for the pupil to accept a teaching when the master himself does not live up to it?

Now that the immigration restrictions which were introduced immediately after the war, are practically abandoned, the German Buddhist priests have made use of the opportunity to come back once more to their favourite island hermitage. This is a small island situated in a lake in the South of Ceylon. A small colony of European Buddhist monks, chiefly German and Austrian, lived in it before the war. During the war they were first interned, then taken to Australia and finally to the Far East from where some were allowed to go to Japan. You are perhaps acquainted with the name of Thero Nanatiloka who till lately held the post of professor of Pali in a Japan University. He was the chief high priest in this Island Hermitage and he has just come back from Japan to his old haunt with another monk. They expect the others too, who are now scattered, to join them by and by and very soon the hermitage will once more feel the soft touch of silent feet and the melodious intoning of morning and evening meditations.

A. DE S.

BOUND VOLUME OF THE YOUNG EAST

Vol. I (Nos. 1—12) of The Young East has now been prepared and is on sale. It will prove useful to all those desiring to know of the present-day life and thought of Buddhists in the Orient. An index is attached at the end of the volume.

Price: 3 yen in Japan and 4 yen (8 shillings, or 2 dollars or 5 rupees) abroad per copy including postage.

LETTERS TO THE EDITOR

GREATNESS OF ENGLAND

Sir,—

I do not often break out into print but there are certain remarks in Professor Naito's article in the July number, entitled "Occidental Civilization and Oriental Culture," which seem to me to call aloud for a few words. I am not concerned to defend the public monuments of London, though they are not all equally bad, but I should no more dream of gauging the artistic achievements of my countrymen by the statue of George III prancing down Pall Mall than I should think it fair to estimate those of the Japanese from the bronze statues that disfigure the streets of their capital city.

If one compares the loving care lavished in England upon the great cathedrals and other ancient monuments, down to the smallest parish church, with the neglect that is the lot of such relics of the past in China, or the decay that hangs around almost every village temple in Japan, one finds it hard to discover the ground for the unfavourable contrast in this matter between my countrymen and the Chinese and Japanese, which Mr. Naito draws on page 46.

"But were she (England) to disappear today, has she much which she can leave to posterity as products of her culture?" Thus Professor Naito on page 40. This calm wiping off the slate of a great nation, whose earliest written chronicles antedate the "Kojiki" by more than a century, makes one gasp.

Is it nothing to have been the mother of constitutional government?

Is the great system of English common law nothing?

Is it nothing to have instilled into a numerous people such a love for order that policemen go everywhere unarmed, and a general strike which convulses the whole country passes without a single shot being fired?

Is it nothing to have established such a tradition of honest workmanship that everywhere English goods are trusted as the best of their kind?

If England were "to disappear", would not the memory of her superb cattle, horses and sheep, for which all the world comes to her, survive?

Possibly Prof. Naito considers all these things to be but material achievements, though they add to the sum of human happiness.

Is it then nothing that England can point to a long line of the "lords of smiles and tears" stretching in unbroken chain from Thomas Hardy to Geoffrey Chaucer?

Would the world not be the poorer for the loss of the masterly portraits of a Reynolds, a Raeburn, a Millais or an Orpen?

I wonder what Mr. Naito knows of the graceful furniture of Chippendale, Sheraton and Hepplewhite. Has he ever entered a house designed and decorated by the brothers Adam? I cannot believe that he has.

Could we see without a pang the disappearance of the English school of landscape painters? Do the great names of Gainsborough and Constable mean nothing? Is a flaming Turner or a Blake drawing nothing to leave to posterity? I judge Mr. Naito to know little of modern English art. What is the work of Wilson Steer to him? He perfers to found his estimate of my country upon a frock-coated statue of a Victorian statesman gazing down Cheapside. Is a mellow English village to go for nothing? Let Mr. Naito learn that the heart of England beats not in London, but in the countryside. Is a type of domestic architecture of supreme and yet homely beauty nothing to leave to posterity? Are the avenues of magnificent trees which glorify the country nothing? Let Mr. Naito compare the conduct of the thousands who flock to see the chestnuts in Bushey Park with that of cherry viewers in the vicinity of Tokyo. What are we to think of the majestic cathedrals of England? Is the spirit which reared the cathedrals of Lincoln, Durham, Salisbury and Ely nothing to leave to posterity? If Prof. Naito had cared to visit Liverpool and the great cathedral now rising on Saint James's Mount, he would know that the spirit is not dead. The disappearance of the

stained glass in York Minster or Fairford Church would leave a gap which nothing could fill.

Prof. Naito visits our museums and concludes that in regard to ancient engravings Japan possesses finer specimens than England does. If by engravings he means woodcuts, I willingly concede Japan her supremacy, while reminding Prof. Naito that it was left to the foreigner to point it out. But if he means engraving on steel or copper, he is altogether wrong. The etchings of Frank Brangwyn, one of a long line of workers on copper and steel, are unequalled in Japan.

What are we to make of the professor's dictum on page 45 that that man who wears a flannel shirt is "ipso facto" on a lower plane of culture than the man who clothes himself in skins? Are we really to believe that when my forefathers cleared the primeval forest off their land and brought the soil under the plough, they were "going a-whoring after strange gods", while the Chinese who protected forests "at great cost", apparently to provide harbourage for fur-bearing animals from whose pelts might be made costly garments for the members of the ruling class, were thereby living at peace and in harmony with nature?

The smiling landscape of England, her hedge-rows, her primrose banks, her bluebell carpeted woods, the velvety lawns of Oxford, all the fruit of centuries of loving care, are living proof to the contrary. I say nothing about the great surgeons of England, her scientists, her splendid hospitals. Possibly these are not cultural, but there are no lepers in England.

There is no need to carry this catalogue further and I only embarked upon it out of protest against the readiness to tear the mote out of his brother's eye which, rightly or wrongly, I think I observe in Prof. Naito. Heaven knows we should all learn from one another. I have learned a good deal during my 20 years in Japan and let not Mr. Naito think that there is nothing of a cultural nature which he can learn in my country.

Yours faithfully,
A. W. Medley.

Tokyo, July 27th.

THE JIM CROW LAW

Dear Brothers All:—

The June number of the Young East has just arrived. Very interesting indeed. However it carries some exceptions as to a clear understanding, of existing facts.

First I will refer to the "Jim Crow Law" which is in force in most states which have a large negro population. You clearly do not understand, that, that law exists mainly for the protection of our good negro people, mostly colored women who may desire to travel. With existing conditions, this law should long remain in force, and until our uncivil and unthinking members of our white race can be brought to see things differently.

On almost every train there are to be found those of our white race, who would molest and insult those good negroes who simply wish to attend to their own business, and appear quite becoming in everyway.

Thus, with our colored people we have not the least trouble on railway. We do have many brutal negroes, just as are to be found in other races. But, be it remembered, we have many good negroes, who desire to be and remain civil good citizens, and very kind.

In Kansas (State) just north of Oklahoma, they have no Jim Crow Law, and on each train going north, will be seen, at State line, a rush of young negroes, to the coach ahead, to find a seat, not with their friends or acquaintances, but each will select for his or her traveling companion a seat by some white person, and will at once display their privileges and impose their civil rights in a very austere manner.

Right here, trouble often begins, such as we never witness in this State, or Texas lying south of this, which also has the Jim Crow Law.

Negroes are not innately mean, as a class, but they are untrained, and meekness is not with them a native element. A Japanese man or woman would provoke no such difficulty.

We have to deal with conditions as they exist. Whenever a people can possess a culture and intelligence superior to the white race, and maintain a moral character to go with it, then his thick lips, his flat nose, his kinky hair, his black skin will pass for nothing, and then he will find consideration and respect. I have grieved to observe the indignities offered some of our good old negro mammies who chance to have to travel on trains where there is no Jim Crow Law. Please revise your views on the Jim Crow Law.

We have white immoral elements here who often take part in lynchings. This is criminal and wrong, and our best element deeply deplore it. It seems to many of us, that our missionary efforts should be spent in our own country, and among such variants, to prevent this.

There is a justification in setting up barriers to prevent the white and the negro race from mixing, as most of our criminals come from this class, and yet there is a strong physical reason, why the race should not mix. All social equality tends to make this more probable and easy. For instance, the mulato cannot stand any considerable surgical operation. Neither the pure negro or the white race exhibits this weakness.

This scramble of race makes a very short lived individual as a rule. It is said that the octorune will not reproduce, and I am sure that such attenuation would be very dangerous to the best interests of the human race. About the past admixture of the Mongolian and our American Indian is correct. I know thousands of them, and have long thought this to be true. That the Mongolians were here before the white man, I am certain. Well do I know how foolish it is to try to graft an American Christianity upon the Orient, especially when in every way, they are discriminated against. Your people have not the weaknesses of the negro, and we fear only their ingenuity and as an economist, and their superiority in some important ways.

In reality, we are all brothers, and there's no room for hate in our short earth lives. The world owes much to Buddha, and to Christ as well. We owe little to the theologions and their creeds, which is only an expression of their conceived sense of expediencies. What you have said of our indebtedness to India, is beautifully true. India is of our, the great Aryan race, and a much wronged people.

Sincerely
L. H. Henley.

Claremore, Okla, July 14th, 1926.

N. B.

All sensible people have about the same religion, but their understandings are very imperfect. We all need a true Christian consideration for each other, for all races, and all things. Blessed be the name of Buddha forever. L. H. Henley.

BUDDHA DAY CELEBRATION AT KUSINAGARA

The thrice sacred full moon day connected with the birth, Buddhahood and Maha Parinirvana of Lord Buddha Sakyamuni was celebrated at Kusinagara, (Kasia, Gorakhpore District) on the 27th May. A huge gathering assembled from the different parts of the district and out side. There were thirteen Burmese priests from Benares and Sravasti (Balrampur) and also a Chinese priest.

The Parinirvana stupa, the Nirvana Temple entrance gate, pillars, etc. were artistically decorated with flowers, paper festoons, etc. The Pagoda-shaped turret or vehicle on which the big Buddha statue was placed was also artistically decorated with flowers, coloured paper flags and brilliant golden papers. This steeple was carried on their shoulders by people and guarded on all sides by volunteers finely dressed.

The procession which commenced from the Mahaparinirvana Temple to the Hindi Middle School at Kasia Town also consisted of elephants, horses, and bullock-carts. Venerable Chandera Mani Mahasthavir, the head-priest of the Temple and the Buddhist Rest House, along with the other priests, all in yellow robes gave a finishing touch to the Buddhistic procession.

A fair or mela was held for ten

days at this place and the people who turned were about 8,000. Many shop keepers and merchants such as cloth dealers, khadar-walas from Allahabad, dealers in silver and gold articles, brasspots, iron wares, spices, sweetmeats, etc. who are well known in India markets attended and had a brisk trade. The Buddhist Rest House and the Mango grove surrounding the Mahaparinirvana Temple were packed up with pilgrims. Workers were in attendance upon them throughout the 24 hours.

The procession having reached Kasia in the afternoon, the meeting commenced at 4 P. M. The Buddhist Bhikshus chanted the Maha-paretrans. Mrs. Sarojini Naidu who had come for the meeting and prominent people on the platform all standing. Then Ven-Chandramani delivered a brief sermon on the Life and Teachings of Lord Buddha in Hindi, also about the religious importance of the thrice sacred day to the 6,000 people who had assembled there.

Baba Raghávdasji, the organiser of the Mela then spoke and regretted the absence of a large member of teachers and school boys, as the Chairman of the sub-District Board, inspite of a resolution passed by the board, failed to act up to it. He expressed friendly thoughts toward the Chairman. He then said, Lord Buddha taught us that we should stand on our own legs for our salvation. It is no use depending on an extraneous source. The message of Lord Buddha was, he said, to serve mankind and to devote in self-improvement. He further hoped that the people of the holy Kusinagara would follow the message of salvation by one's own exertion.

Mrs. Sarojini Naidu President of the Indian National Congress in her presidential address said in Hindi:—"Brothers, this is the site where Lord Buddha passed away. He was an heir to the throne, but seeing the misery in the world He gave up his wife, son, kith and kin, kingdom and wealth, went to the jungle of Gaya to find out the remedy for the wide spread deseases of sin, misery and ignorance and attained Buddhahood under the Bodhi tree. Thence He went to Sarnath near Benares, and delivered His message of Truth.

"Brothers, Lord Buddha was born in the Motherland,—Bharatavarsha and here He spent His entire life time in the service of Humanity. The Lord worked from His birth to Nirvana day and night for the uplift of the poor, the ignorant and for the sufferers. Such a great personality like Lord Buddha has scarcely been seen in the whole history of mankind. To do good to the wretched, the depressed people, He preferred to be poor and to sacrifice His all. Brothers! if you want to make yourselves prosperous, and get salvation in this way life, you should keep to the ideal message of Lord Buddha. We Hindus have forgotten the Lord and His message, so we lost our true path and also the brotherly sympathy and love of crores of our Buddhist brotheren in China, Japan, Tibet, Siam, Burma and Ceylon. The freedom and prosperity in life that they enjoyed is due to the Lord's teaching of renunciation and right realisation of life. Will not the teaching of Lord Buddha bring us freedom and cut off our shackles of slavery? Brothers, what has been lost until now could not be helped. But from now we have come to our senses. Let us now follow the path chalked out for us by the Lord and get salvation worldly and spiritual." The meeting dispersed after the usual vote of thanks to the chair.

Rev. U. Ahsaya.
Sravasti (Balrampur), India.

NOTES

DEATH OF THE EDITOR OF THE YOUNG EAST

It is with profound sorrow that we announce the death of Mr. Gicho Sakurai, Editor and Proprietor of the *Youny East*. Mr. Sakurai has been in indifferent health since the early spring of this year. An energetic man, however, he continued to work for this magazine until about a fortnight before his death, when utterly exhausted he could no longer take up his pen. He knew his end was near and having given minute instructions to his family as well as to his friends as to what should be done after his death, he awaited with complete peace of mind the call from the other world. It came on the afternoon of July 30.

Mr. Sakurai was born in a Buddhist temple at the foot of Mt. Minowo near Osaka on October 16, 1868. After completing elementary education at his native village, at the age of 19 he entered a school attached to the Nishi Hongwanji in Kyoto and in due course of time graduated from it. Soon after, he was appointed a teacher in his alma mater and while serving it as such, in cooperation with Dr. J. Takakusu and some other young Buddhists, who were his class-mates, he started a temperance movement by organizing a society called Hansei Kwai. He was also among the promoters of the first society founded with the object of propagating Buddhism in foreign countries and for that purpose started an English-language journal.

In August, 1885, Mr. Sakurai and his co-workers started a monthly magazine called the Hansei Zasshi, which was destined late to become one of the leading magazines in Japan under the new name of Chuo Koron (Central Review). In 1896, Mr. Sakurai removed to Tokyo. For some reason, he severed his connection with the *Chuo Koron* and founded the *Shin Koron* (New Review), the *Niju Seiki* (Twentieth Century) and the *Katei-no-tomo* (Home Journal) one after another. All these magazines are now defunct, but in their days of prosperity they exercised much beneficial influence for the progress of this country.

Mr. Sakurai was an earnest advocate of adopting Roman letters for transcribing Japanese and for advancing the cause founded a society called Romaji Hirome Kwai (Society for Propagating Roman Letters). He was also one of the promoters of the Dobutsu Aigo Kwai (Society for the Protection of Animals).

In 1898, he went to Europe on a trip of inspection and on his way home the following year he visited India. He visited that country several times since that time, closely studied its conditions and people, contracted intimate friendship with many leaders of India and was always an enthusiastic and indefatigable worker for bringing about the best of relations between Japan and India. He founded the Nichi-In Kyokai (Indo-Japanese Association) and was its executive manager for many years.

The service he rendered to India, which he loved next to Japan, cannot be overestimated. He was always a very good friend to Indian students studying in our schools and a warm-

hearted host to Indian statesmen, writers, businessmen and other leaders traveling to this country. For this reason, Mr. Sakurai was well known among a great many Indians by the name of Sakurai of India.

Mr. Sakurai started this journal in June last year. He had several plans, which he intended to carry out one after another in the interest of Buddhism, better international understanding and peace, friendly cooperation by Asiatic peoples and so forth. It is a thousand pities that he passed away without realizing any of his cherished ideas. Besides being a strenuous worker, Mr. Sakurai was a man of ideas and as already said was a pioneer in many fields of activity. A sincere patriot, his greatest aspiration was to serve Japan, and great was his service he rendered her. As a Buddhist. believer, he was a most broad-minded man and whenever there was any good cause to promote he was always ready to help it even in cooperation with men of different faith. As a man, he was generous and kind to a fault.

Mr. Sakurai is survived by his wife, son and two daughters, one of whom is married. His funeral service was held at the Hongwanji Temple, Tsukiji, on August 2, when a host of friends, including many well-known men, were present.

Mr. Sakurai's death is a great loss to Buddhism, Japan and India. It will be hard for many years to find a man who can fill the gap caused by his death.

Pan-Asiatic Conference at Nagasaki

A Pan-Asiatic Conference, one of the most significant meetings ever held in our country, was held at Nagasaki for three days from August I. The declared object of the conference was the binding of all Asiatic peoples in one solid body and united efforts for the enhancement of their well-being by speedily getting rid of the White Yoke. Delegates from China, India, Philippines, Korea and Japan attended the meeting and delivered speeches fitting to the occasion. In view of the nature of the conference, the Police authorities from the beginning kept a strict watch over the movements of the delegates, but the meeting came to a successful close without any untoward incident occurring. There were, however, witnessed two minor impediments. On the first day Mr. Hwang Kung-su, the Chinese delegate, startled the meeting by proposing the abolition of the Twenty-one Demands, and on the second day again astonished it by presenting a proposal that the Pan-Asiatic League should assist India in her struggle for independence. The tactful attitude taken by Mr. Imazato, Japanese delegate and chairman, smoothed the ripples raised and there was no more hitch in the proceeding. He said: "A topic like the indepedence of India, if discussed at the present conference, would make the Japanese Government regard us as injuring its friendly relations with

Great Britain and the United States and I wish to warn you all that it may order the dissolution of our congress. I propose, therefore, that Mr. Hwang's proposal be withdrawn from the present special committee meeting, and suggest that the matter be taken up strictly in secret some time after the full session tomorrow." The meeting supported Mr. Imazato's motion and then adjourned.

Draft Covenant

The draft convenant of Pan-Asiatic League submitted to the Pan-Asiatic Conference is reported to be as follows :—

Art 1. The Pan-Asiatic League is hereby established with the object of realizing permanent peace on earth, based upon equality and justice, and of safeguarding perfect freedom and wellbeing of mankind, by abolishing all discriminations between classes, races and religions.

Art 2. The League shall endeavour to realize the following for the purpose of the attainment of its object referred to in the foregoing article :

(a) The revival of the Asiatic culture, intellectural and material.

(b) The reform of the Asiatic races who are under foreign dominion.

(c) The abolition of all unilateral treaties which are in force between the Asiatic countries.

(d) The cooperation between the Asiatic races for cultural, economical and political improvements.

(e) The encouragement for the use of Asiatic manufactures and their production.

Art 3. Tokyo shall be the location for the league headquarters, with branch offices at other important places.

Art 4. There shall be a Council of the league consisting of 25 members, as the highest executive organ of the League.

Art 5. There shall be a general meeting of the League Council once a year to deliberate upon all the important matters of the League, at a place fixed previously.

Art 6. An organization in any Asiatic country with the same object as that of the League is officially recognized as such by the League Council.

Art 7. The League Council may invite a person who has rendered prominent services for Asia to the general meeting.

Art 8. The members of the League Council shall be elected at its annual general meeting with one year as their term.

Art 9. The League Council shall elect a chairman by mutual voting, and his term shall be one year.

Third Pan-Pacific Science Congress to be held in Tokyo

The Third Pan-Pacific Scientific Congress will be held in Tokyo between October 30 and November 11 under the auspices of the National Research Council of Japan. The main objects of the conference are (1) to initiate and promote cooperation in the study of scientific problems relating to the Pacific region, more particularly those affecting the prosperity and well-being of Pacific peoples, and (2) to promote a feeling of brotherhood and strengthen the bonds of peace among Pacific peoples. In this connection, we understand that the Executive Committee in Tokyo has already issued an invitation to over one hundred eminent scholars of different countries, and it is expected that scholars from the United States, Australia, British Canada, China, France, Great Britain, Hawaii, Hongkong, Holland, British East India, New Zealand, Philippines,

Russia and Sweden will attend the congress. H. H. Field-Marshal Prince Kanin has accepted the post of President, while Mr. Wakatsuki, Premier, has been nominated honoary chairman and Baron Shidehara, Foreign Minister, and a number of other distinguished persons including members of the Corps Diplomatique honorary Vice-Chairmen. The following are among the subjects selected for discussion at the Divisional or Sectional Meetings:—

1. Symposium on certain definite plans for international cooperation in the study of the more important scientic problems of the Pacific.
2. Review of the present state of knowledge of the physical and biological oceanography of the Pacific, tides and currents, temperture, salinity, hydrogen-iron concentration, obudance of plankton, duration of the swimming larval stages of organisms that are sedentary in the adult stage, etc.
3. Astronomical observations especially connected with the Pacific region.
4. Report on the network of earthquake observations in the countries of the Pacific.
5. Transmission of earthquake waves across the Pacific.
6. Study of valcanoes in the Pacific region in their various aspects.

Beside, many other subjects relating to biological sciences are selected for discussion at the same meetings.

After the session of the Congress is over, all the delegates present will undertake excursions to various places of scientific interest throughout the country.

Monument of First American Settler Discovered on Bonin Island

The Bonin Island was first discovered in 1668 by some Japanese fishermen, who, while fishing off the coast of Kishu Province, were driven to the island by force of wind and waves, but they soon returned home. Since that time not a few whalers manned by American sailors frequently passed by the island and stayed there for a time, but they all returned home, except a man called Samuel Sabolly (?), who remained and decided to live permanently there. He was later on joined by some other adventurous Americans, and some of them, even accompanied by negro servants, came to that remote part of the Pacific with their families. There are at present eighty descendants of these American emigrants, who are living in their settlement separated from Japanese inhabitants. Japanese and English languages are intermixedly used by them in their daily life and at ordinary times they are clad in shirts and trousers, but on special occasions such as funerals, festivals and weddings they wear clean suits of foreign clothes.

The above interesting facts have been given by Mr. T. Inamura, an official of the Tokyo Municipality, who was recently ordered to carry out studies regarding historical relics on the islands. In the course of his exploration he discovered among others a monument erected in memory of Samuel Sabolly (?) in a village called Okumura on Chichijima (Father-island), the largest of the group, where Americans settled down for the first time. The monument is built of stone and measures 3.7 feet in height and 2 feet in width, with the

following English epitaph inscribed thereon: "In memory of Samuel Sabolly (?), the first American settler, who died in October, 1874, in his eighty years of age". Mr. Inamura says that there now lives on the island a grandchild of the American pioneer whom he met and talked with during his recent visit there, and that this young Sabolly is one of the most influential islanders and is working for the good of the public as chairman of the Ex-soldiers' Association.

Labour Trouble in Japan

According to a report issued by the Social Bureau of the Home Office, there occurred 490 cases of labour trouble throughout Japan from the beginning of this year until the end of June, involving 37,117 workers. The following table gives details according to the nature of trouble:

	No. of cases	No. of men involved
Strike	152	15,110
"Go slow"	18	2,871
Trouble not cultiminating in either	230	18,146

The number of troubles occurring during the first half of this year increased by 105 as compared with the corresponding period of last year. This increase included 50 strikes, 12 "go slow" cases and 43 cases of not culminating in strike or "go slow". The following table shows the causes of the labour troubles:

Increase of wages	125
Opposition against cut of wages	55
Cut in work hours	3
Establishment of holidays	2
Demands for change in or objection to rules regarding the method of operation.	15
Freedom of establishing or recognition of union	6
Establishment of dismissal allowance system or increase of the same	98
Betterment of factory equipment	15
Expulsion of unpopular superintendents	17
Change in or objection to existing method of calculating wages	68
Others	85

Prominent Japanese Buddhist Scholars' Visit to China

Under the auspices of the Japan Buddhist Confederated Association, a party of twenty noted Buddhist priests and scholars including some professors of various Buddhist colleges in our country will leave for China on an inspection trip on October 1. The party will stay in China for about one month and during the time will visit Shanghai and other important places of Buddhist historical note. We hope that taking advantage of their visit they will not fail to further strengthen the friendly relations with Chinese Buddhist scholars. Their personal intercouses will bring about better understanding between them and mutual cooperation in the interest of Buddhism.

Model Fishing Village on a Solitary Island

There is in the offing of two

miles from Muki, a fishing town of Tokushima prefecture, a solitary island called Dewajima. This little island has a small village containing 149 households and is inhabited by hard-working and peaceful people. They are comparatively well educated and intelligent, as they always try every means to keep abreast with the time. They have recently brought 30 carrier-pegeons for keeping up communications with the mainland, and it is said that the birds are rendering a very useful service every day. The village has become very prosperous since the establishment of a fishing-guild. This association has been so well managed and perfectly equipped that it now annually obtains from the sea over one hundred thousand *yen*. It is the intention of the inhabitants to carry out with part of money thus realized the construction of electric light and waterworks as well as the installation of wireless apparatus so as to make their daily life as comfortable as possible, and they will shortly ask the Government's permission for that purpose. It is said that the village was officially recognized about three years ago as one of the model villages of our country.

A Monument of Japanese and Spanish Intercourse

A mounment in memory of the opening of relations between Spain and Japan will be established in Iwawada, a fishing town of Chiba prefecture, where some three hundred years ago a Spanish Naval commander-in-chief landed on account of the wreck of his vessel, which led to the commencement of the commercial relations between the two countries. The monument will have inscription in both Japanese and Spanish languages. It is said that the Spanish inscription will specially be written by the King of Spain.

A Comprehensive Buddhist Dictionary

Prof. Dr. S. Mochizuki, of the Taisho Buddhist College, has for some years past been devoting himself to the compilation of a comprehensive Buddhist dictionary, but he has recently been obliged to leave the work half finished on account of the shortage of money needed for that purpose. In this connection, we are glad to note that the Keimei Kwai (a foundational juridical person organized by Buddhists) has just decided to give a sum of 5,000 *yen* in aid of the continuation of the work. Dr. Mochizuki has resumed the work hoping to finish it within the period of two years.

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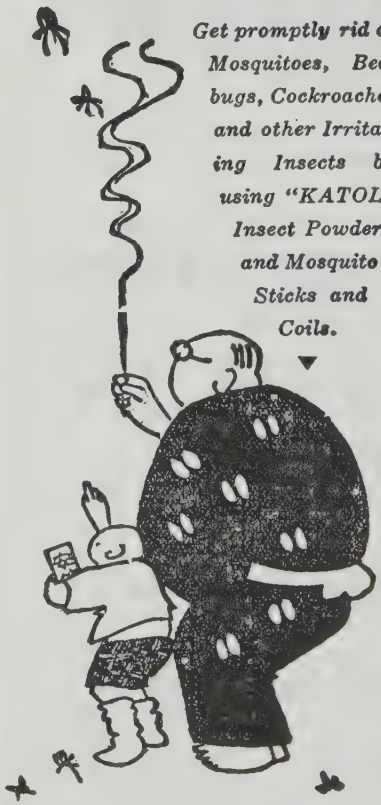

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